Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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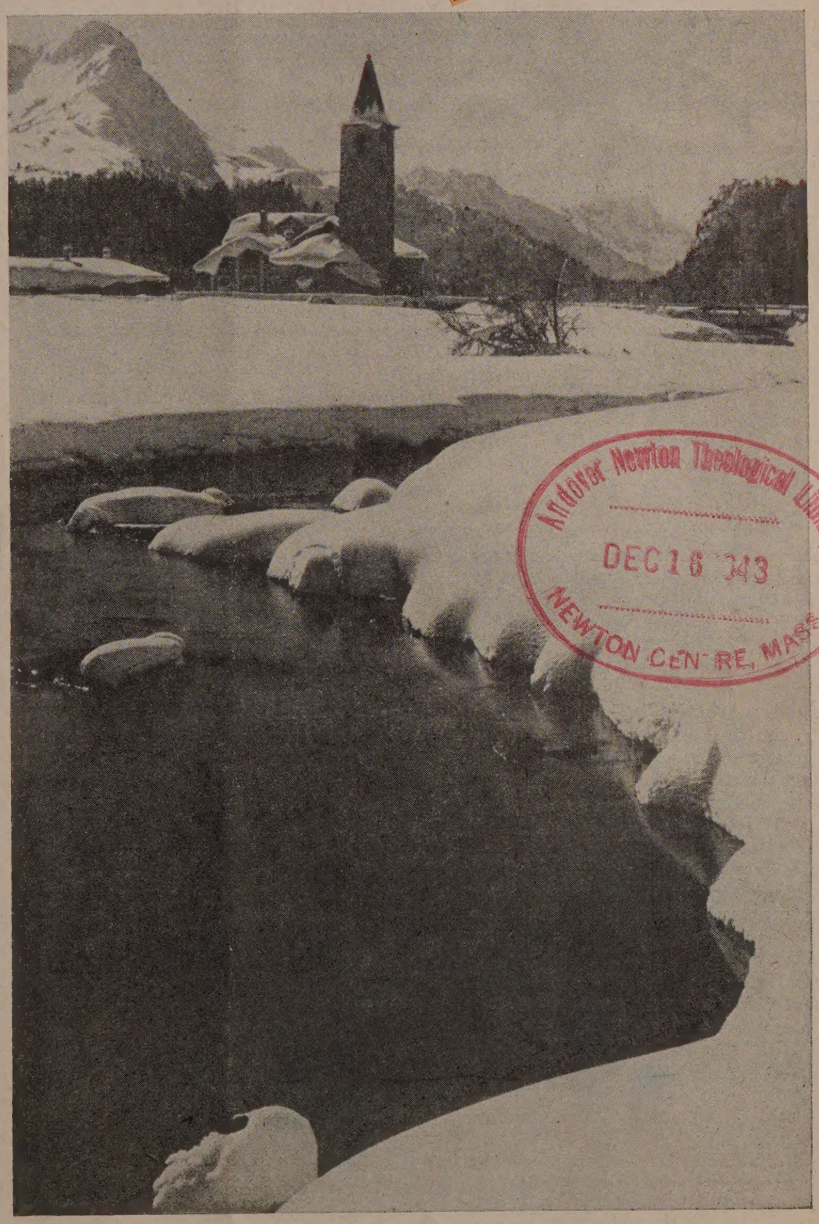
DECEMBER 15 1943



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NEWTON CENTRE, MASS.

Photo A. Steiner **White Christmas**—See page 981

FOUNDED 1823

Social Union—Fraternal Night

It was British-American night at the Boston Methodist Social Union on Monday of last week, December 6. The speaker was Rev. Walter J. Noble, former president of the British Methodist Conference, who addressed a capacity audience at Copley Methodist Church on the theme "The Church in War-Time England."

The program opened with the singing of the Doxology, after which Rev. William Gunter, superintendent of Boston District, offered the invocation. Dinner over, Miss Ruth Olive Halford rendered a piano solo. A period of business followed. Two persons, their names reported by the chairman of the membership committee, were elected to membership in the Social Union. Copies of resolutions on the deaths of J. H. Atwood, R. E. Childs, and Ralph H. Wilbur were ordered sent to their respective families. The president of the Social Union, Herman T. Gammons, then announced that Dr. Norman Vincent Peale of the Marble Collegiate Reformed Church in New York City would be the speaker for the next meeting, January 17, and that Dr. James Gordon Gilkey of the South Church in Springfield would probably be the speaker for the meeting on February 21. It was voted that a message of greeting and sympathy be sent to Bishop G. Bromley Oxnam, who was prevented from attending the meeting by the illness of Mrs. Oxnam.

In honor of the guest of the evening, the toastmaster requested the audience to rise and sing two stanzas of "God save the King" between two stanzas of "America." He then presented the persons at the guest table. Called upon to introduce Dr. Noble, the editor of ZIONS HERALD made reference to the visit of the first representative of British Methodism to Boston 207 years ago. October 3, 1736, Charles Wesley preached in King's Chapel on the text "There the wicked cease from troubling and there the weary are at rest." The editor spoke of the debt of the daughter church in America to the mother church in Great Britain, stressing three great contributions made to the Methodism on this side of the water by the Methodism of England. We have received, he said, rich intellectual legacies from the British, great spiritual inspirations in the emphasis of our English brethren upon individual religion and social application, and a worthy example in the intelligent employment of lay power especially in English Methodism's local preacher system.

Dr. Noble, in responding to the introduction, said that he felt very much at home in *New* England and noted a familiar tang in the air that reminded him very much of Britain.

Launching into his subject, the speaker gave a vivid picture of the early months of the war and spoke gratefully of the three days of calm weather that made the successful retreat from Dunkirk possible, and of the "handful of boys who saved England and more than England" during the day-and-night bombings. "There were seven months," he said, "with scarcely a break" in the devastation from the skies. Most of the hours of darkness were spent underground. All this meant dislocations in every department of life. Dr. Noble told of the surprise he experienced when, upon arriving in New York, he read headlines in the newspapers about "shortage of butter" and the "dim-out." "From dark to dawn over the whole of Britain," there had not been for months "a glimmer of light." Every single person was enlisted for something to help in the war. Compulsory service was the order for everybody. "Practically the whole of our youth disappeared from the churches."

Coming more directly to his theme, Dr. Noble declared that the church has to discover new ways of continuing its work. He said that he himself had come into close contact with the American forces and their chaplains. "We take our hats off," he said, "to the American chaplains." "Indeed, the chaplaincy was never so good in the United States and Britain as it is today." These ministers take risks with the men on the beaches and with the paratroopers. The soldiers and sailors respect them and say, "We had better listen to them." Dr. Noble told of the success of the "padre's hour" when the men are allowed to ask any questions of the chaplains. "You could not keep the men of England away from the padre's hour with a machine-gun," he said.

The air-raid shelters, too, are an opportunity for the church. Hundreds and hundreds of thousands of persons of all classes gather in these shelters. "My wife and I are wardens, and have been for four years, of a shelter in our neighborhood." In that shelter, Dr. Noble said he had conducted hymn singing during the dark and lonely hours, and he declared, "I preached Jesus to them." War has had a sobering effect. One never knows whether or not one's name will be written on the next bomb. The speaker told of one woman who, after her home had been blown to bits, sat calmly on a wreck of a chair in the middle of the road and said to a neighbor, "Well, after all, these bombings help to take one's mind off the war."

Dr. Noble said that the great factories are open to ministers, and opportunity is given for preaching to the workers who toil seven days in the week twenty-four hours a day in three shifts. There is opportunity also in canteen work. At this point the speaker paid a high compliment to Methodist women for their service with canteens. He also made grateful reference to the kindness of a number of American women who had helped his son Philip, now in training in Georgia for the British air force.

There is a new youth movement in Britain, Dr. Noble continued, and an effort to overcome juvenile delinquency. The Government of Britain is back of the movement and is helping the churches with equipment and other assistance. A bill is pending to further Bible teaching in schools and to provide training in the Bible and religious education for all teachers in England. There is as yet no nation-wide revival of religion in Britain, but there is "a wider, better, more sympathetic, more understanding, more hopeful opportunity than at any other time in the last twenty-five years."

The address was concluded with a plea for a better understanding between America and Britain and for a closer fellowship between the two great Methodisms.

A short question period followed. Dr. Noble in his answers said that Methodism in Britain had lost 1200 churches, which it is now unable to restore. There are only two out of nine Methodist churches left in Plymouth. Ten per cent of the Methodist ministers are chaplains. Dr. Noble spoke gratefully of the "great and generous contribution" of approximately a quarter of a million dollars made by American Methodism to the war emergency fund of British Methodism. English Methodists, he said, becoming more generous in their mission and benevolent giving. This increase is be explained in many ways, but surely of the main factors is the growing spirit insight and desire to spread the gospel.

In answer to the final question of the e ning, the speaker said that "if the League Nations was a failure it was a splendid f ure," and something like it must come af the war.

The benediction was pronounced by R George E. Heath.

Race Relations Message

Challenging the evils of racial segregati and of racial discrimination, the Fede Council of the Churches of Christ in Am ica in its annual Race Relations Message leased in New York, December 5, call upon all Christian people to be "unpre diced and wise enough to bridge and cr the chasms of racial isolation and segreg tion."

It also urged church people to "vigorous oppose" all policies and practises of rac discrimination in the armed services and employment in industry.

One of the most pointed official statemen on race discrimination ever issued by t Federal Council, the Message declared th "the growing resentment by dark-skinn peoples against white domination and the feeling that they are deprived of the po tion properly belonging to free men in democratic society make it mandatory f Christians to speak with prophetic voice an act with apostolic conviction."

Anti-Semitism, ill treatment of Negro and Japanese Americans, and race riots widely separated places were cited as ev dences of the necessity for immediate an effective action.

Declaring that the cause for which we ar fighting is that of millions of men an women of many nations and races who ar resisting tyranny, the Message pointed ou that of these people, four hundred million are yellow, four hundred millions are brow and black, and four hundred millions ar white. "We must remember without regar to racial distinctions that China, India, an other Eastern and Western nations are ou allies. We cannot achieve a cooperativ world order without them—nor should we!"

Warning that we may win the war bu forfeit the peace unless we "weave interracia respect and cooperation into the fabric of ou thought and life," the Message declared th "we must not, like our enemies, commit th sin of racial contempt and domination base upon theories of a master race."

"There must be a change on our part no only of policy but of manner; not only o behavior but of heart," the statement con tinued. "For in this conflict in which ever race is involved and in which freedom is shining goal, we as a nation shall prove ou sincerity by achieving within our own bound aries vital community, irrespective of color or cultural heritage . . . . We must demon strate in life the peace and good will among all classes and races which we so ardently profess."

The Race Relations Message is designed for use by churches and church groups as part of an educational effort culminating in Race Relations Sunday, February 13, and during the month of February, designated as Brotherhood Month by the Federal Council of Churches.

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• THE INDEPENDENT METHODIST WEEKLY •

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Home for Christmas

JEAN PIERSON

Our car moved smoothly over the moonlit snow and swoured miles of sleepy towns and rural fields. Inside e car I sat, lulled deliciously by the faint music from e radio and by the warmth that came reluctantly from e heater at my feet. Occasionally I joined my friends in ontaneous singing of Christmas carols or laughed at the mmorist in the back seat. In spite of my weariness from ours of travel, I sighed contentedly from time to time d snuggled against the driver, my husband. Head on s shoulder, I chanted in a whisper, "We're going home r Christmas!" He laughed. "You little kid!" But his es lit up, and soon he began to hum "I'm dreaming of white Christmas."

I thought to myself, I know exactly how the house will ok. The fat bushes around it will be so laden with snow ey will look like plump little snowmen. There will be ndles in the window as there always are at Christmas me. . . Christmas. We were going home. . . At the ought of seeing my mother and father, tears, happy es, warmed my eyes. Even seeing Daddy's cute little rrier would be a part of the joy of being home. I could most see the toy Santa Claus on skis standing on the destal at the foot of the stairs. Mother would remember at I always placed it there.

From the back seat someone drawled like a Pullman nductor, "Next stop, Zanesville." I sat up excitedly. here was my grandmother's house. In the morning I ould call her. It always thrilled me to hear her say the ords of pleasure and surprise, "We-ll, Jean! How *are* u?" We turned the corner past my old alma mater. ow every house was familiar to me. My heart soared ward like a rhapsody. *There* was the house—and the ushes in front like little fat snowmen. On flying feet we n up the steps to the porch and rang the bell. Hands sped, we waited, a little breathlessly. Then, quickly, e were inside. I felt Mother's embrace and kiss, and rough the shimmering mist in my eyes, even in her old rapper, she looked like a madonna. Daddy greeted us ith the grin he wears when happiness is with him, his eyes shining like the little blue stars on the Christmas tree. And there were the candles in the window, and the Santa Claus on skis, and the toy terrier expressing his canine pleasure with an energetic little brown tail.

The excited questions and eager answers of all of us sounded around me like music. We moved to the kitchen, my eyes blessed with each first glimpse of well-remembered objects. My favorite stew simmered there, on the stove. The tantalizing odor assailed me . . words from dear familiar voices flowed soothingly . . the warmth of the kitchen enveloped me. Surely, I reflected, this is a moment when "my cup runneth over." It was *good* to be home for Christmas!

But there was something even more delightful about that Christmas visit than the warmth of Mother's kitchen, the smell of Mother's cake and bread, the wonderful comfort of Mother's food.

Following that homecoming meal, we all drifted into the living room, and sat around exchanging gossip and stories of all that had happened since we had seen each other. After we had talked ourselves out and a silence had fallen over our hearts, somebody went to the old organ in the corner and began to play the familiar Christmas hymns as we sat around a blazing fireplace, hymns that brought back rich memories of other Christmas eves as festive and as sacred as this one.

The soft radiance of the candles and the firelight and the mellow music soothed my tired body, and I meditated on how insignificant were the hours of travel because they brought us this peace—a peace that made familiar faces beautiful, severe countenances soft, and gave disillusioned spirits a glow. I was warmly aware now that we had "journeyed from the East" to share again with those we loved most dearly the breath-taking joy of that wonderful midnight clear when Christ was born. Yes, the hymn we were singing expressed it well:

> Love came down at Christmas,
> Love all lovely, Love Divine;

Love was born at Christmas,
Star and angels gave the sign.

For it was the living radiance of Love that made the Yuletide a hallowed season; it was the reality of the beauty of our songs that gripped us, for Christ's message was not a Santa fairy-tale, but something by which we could shape and fulfil our dreams.

The embers of the fire were glowing like amber jewels when we heard the first strains of "Silent night, holy night," sounding like a benediction of music.

Silent night, holy night,
All is calm, all is bright;
Round yon Virgin Mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

And I thought how constantly the memory of this night would be with us. If, in future years, we could not always be together, the Spirit of Christmas would still be in all our hearts when we heard those stirring words:

Silent night, holy night,
Darkness flies, all is light;
Shepherds hear the angels sing,
"Alleluia! hail the King!
Christ the Saviour is born,
Christ the Saviour is born."

Christmas

Harold E. Mayo, Chaplain, U. S. N. R.

Sometimes our world seems to be characterized by hard roads, hard hearts, and hard faces. G. A. Studdert-Kennedy, in his poem about Christ's coming to Birmingham, says that the Master would not face persecution or crucifixion but that His heart would be broken by the indifference with which people would pass Him by.

Nietzsche, cynic thinker of Germany who has been taken too seriously by the Nazis, advised men to "be hard" by saying that "pity is weakness." Yet Nietzsche died in an insane asylum. Pity is akin to love, and the loveless life is not human.

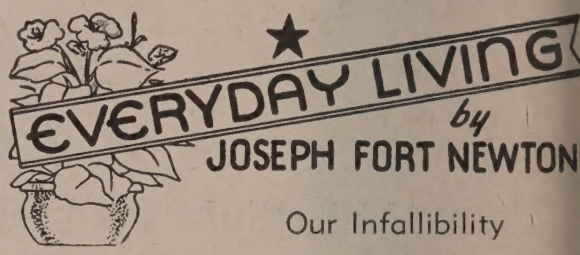
Man is made for companionship. His best gifts find expression only when shared. He is a social creature and attains maturity only when he becomes so conscious of others that he puts them within the inner circle of his own feelings.

Whether God is denied by the rebel heart, forgotten by the careless mind, or ignored by the selfish spirit, the result is the same. Man's life becomes uninteresting prose. Its poetry with warmth and color disappears. Life assumes a monotonous aspect, and man limits himself to a monologue, with God and man outside the conversation.

In time of war or in time of peace we need Christmas. There is enchantment when we think of Christ, for He causes us to think of others. Then life's lost poesy and mirth will return. Man will again find faith in himself and in his world.

Yes, we have come to see the folly and futility of war. Today we must face its cruel and grim reality if the scourge of Europe is not to make a desert of the garden of life. But war is only negative at best. A world of sanity and brotherhood is the gift of Christmas. Peace on earth comes only to men of good will. Where there is love in the heart, there are understanding and sympathy for others. Differences melt and disappear in good w and cooperation.

Then hard roads will be easier, hard hearts will lighter, and hard faces will be brighter. May all our pat lead to Christmas, and through its illumination to a ne and better world and happier living for all mankind.



Our Infallibility

Benjamin Franklin has been called "the first civiliz American." He would be more at home in our time tha any man of his age. He had the grand curiosity of t scientific mind, at once adventurous and inventive.

Almost a universal genius, except in the field of gre poetry, he added some item of fact, some gadget, son suggestion to nearly every side of life. More than ar man in our history he deserved the title of "sage."

A bit garrulous toward the end, the oldest member the Constitutional Convention, he suggested many ide which the convention did not adopt. He opposed a nun ber of ideas which the Constitution finally contained.

None the less, he signed and supported that augu document. When signing it he said, "I wish every ma in this room would doubt a little of his own infallibility. He himself had learned such a wise doubt.

As a lad he was very cocksure, telling people wher they were wrong, until people crossed to the other sid of the street when they saw him coming. A wise ol Quaker advised him to listen more and talk less.

Franklin took the hint—he became more popular. was the beginning of his wisdom—to take kindly crit cism kindly, and heed it, reveals true humility, not to sa canniness, and helps others to help us.

How much friction, how much folly is due to our ow assumption of our infallibility. It does not occur to us apparently, that we may be wrong—"all wet," as we sa today. We are "dead sure" that we are right.

John Galsworthy discovered that people are more tena cious of second-hand, or inherited, ideas than they are o ideas they happen to have originated. They feel that the are supported by the wisdom of their fathers.

How often today we hear people saying—or they impl it, when they do not actually say it—that the world wil go to ruin if their ideas are not adopted. It is a curiou kind of conceit, to which all of us are exposed.

The closed mind, like the cash mind, is well-nigh hope less. At least we ought to listen to the ideas of others, ponder them, not suspiciously but carefully, seeking the truth and how to make it come true.

Wise is the man who suspects his own infallibility—he may learn something he never dreamed of before.

——These three, beauty, goodness, and truth, have much to do with Christmas. But the greatest of these is truth. The others are forlorn without it. The beauty and goodness are reared on the foundation of Christmas fact. If there is no fact, there is no Christmas.—*The Presbyterian Tribune.*

Christmas in Switzerland

Marie Widmer

Winter beauty and winter sports reach the acme of per-
tion in Switzerland by Christmas time. For many of
: natives, however, this glad season signifies in addition
period full of sacred mystery and the anniversary of
ys particularly specified in ancient legends.

In some parts of the country, the Yuletide customs
d festivities still have their beginning on December 6,
ich is the birthday of St. Nicholas. Markets and fairs
: then held in villages and cities, and seeing that the old
ditions prescribe for this day the purchasing of presents
the children, it is an event of utmost importance to
youngsters. In some districts St. Nicholas parades
ound in person, in an attire very similar to that of our
nerican Santa Claus, generally carrying a big bag filled
th apples, prunes, nuts, and homemade cookies, which
distributes among the children who have been obedient
ring the year.

However, the ruddy-cheeked St. Nicholas has in some
rts of the country been supplanted by the Christkindli,
Christ Child. This lovely angel is said to have come
om the Far North, and it always brings to each home
visits a Christmas tree, decorated with all the glittering
ings associated with fairyland and heavily laden with
fts.

In sections off the beaten path, many peasants are still
rvent believers in mystic powers and supernatural occur-
nces which ancient traditions have reported to be preva-
nt during the Christmas season.

If you want, for instance, to find out how the weather
ill be during the next year, cut, on Christmas Eve, an
ion in half; peel off twelve layers, one for each month,
d fill them with salt. The peelings that contain damp
lt the next morning predict rainy weather for the respec-
ve month.

Young people who are anxious to learn something
out their matrimonial prospects are advised to drink
ree times from nine different fountains when the
urch bells are ringing on Christmas Eve, and they
ill then behold their future mate standing at the church
or. Observing this particular custom is, of course,
ite possible in Switzerland, where public fountains
e found everywhere.

If you are courageous enough to consult the oracle re-
rding the length of time that is still allotted to you on
rth, open your Bible on Christmas Eve and the first
salm that strikes your eye contains in stanzas the num-
r of years that you are yet given to live.

To safeguard your chickens from all animals of prey,
other ancient custom advises you to clip their wings
tween eleven o'clock and midnight on Christmas Eve.

Children born on Christmas Day can see ghosts and are
le to tell your fortune. Water can be changed into
ine, and if you are some sort of adept in the mysterious
t of magic, you are at that time able to safeguard your-
lf against all bodily injuries. If farmers will fertilize the
il and tie a band of straw around the trunk of their
uit trees during Christmas week, the trees will bear
ecial quantities of fruit for the next season.

On Christmas Eve, for one brief hour, the dumb beasts
e said to be able to converse in human language, but
isfortune is predicted for the inquisitive who takes it
on himself to listen.

After the spell of Christmas traditions has been broken,
atmosphere of happy reality is born anew on New Year's Eve, when the church bells throughout the land lift up their voices, and bonfires on mountain-tops signify the passing of one calendar year and the birth of another.

A Christmas Prayer

Ruth Taylor

Giver of all gifts, we beseech Thee that Thy spirit may descend upon our hearts this Christmas Day. We thank Thee for the great and manifold mercies bestowed upon us during the past year, for the victories over our enemies and for the victories over ourselves.

Grant us, O Lord, humility and courage in the days ahead. Give us new strength to endure the time of our testing, that we may in our daily tasks work not for ourselves alone but for Thy glory and honor always.

Help us to put aside all prejudice, vainglory, and hatred. Grant to each the wisdom to act justly, to speak the truth boldly, to fight valiantly for the right, to be merciful, understanding, and loving toward our fellow men everywhere.

On this Christmas Day, give us, we pray, the power and the courage to follow Thy will, that we may help bring Thy kingdom to reign on earth, and that the least of us may be led by the still waters into green pastures where the paths of all may be the paths of righteousness and peace. Amen.

Christmas—Undefeated

Harry Pressfield

The shrieking tocsins of men's bitter strife
Cannot avail to hush the angel song.
God has a harmony for this our life.
He wills it! Let His will be done!

Though all the skies be black with fighter planes,
That dimout cannot cancel out His Star.
There is a Christmas Light! There is a Flame
To kindle new the lights put out by war.

The angel song is tuned for your Amen,
Each Christmas hope is for your very own.
That place for you is your soul's Bethlehem
Where'er Christ's happy Light for you hath shone.

Christmas Carol from the Chinese

"Something new" in the way of music for Christmas is "A Chinese Christmas Carol"—believed to be the first composition of its kind from China printed by an American commercial firm. The original Chinese words were written by T'ien Ching-Fu, a former student of the School of Religion of Yenching University, and the carol was first published in the famous new Chinese hymnal, "Hymns of Universal Praise." It is rich in Chinese idiom and color. The lyric of the Chinese has been rendered into English by Professor Bliss Wiant, Methodist missionary and professor of sacred music at Yenching University. Professor Wiant composed the tune of the carol, following the Chinese style. Dr. T. Tertius Noble, noted church composer and organist, edited the music. The carol had its "début" at St. Thomas' Protestant Episcopal Church, New York City, and has been sung a number of times by the Fisk University Choir and other choral groups.

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[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Lions in the Road to Peace

As Methodists approach the dates of the Bishops' Crusade, they and others can hardly find a more timely book for study than Paul Hutchinson's "From Victory to Peace."* For a quarter of a century Dr. Hutchinson as editor and author has been engaged in the task of interpreting world affairs in the light of the Christian ideals. In this volume he offers his readers a careful analysis of the perils that beset the road leading to international comity. He does this for two reasons. The first is his apprehension "that the governments are drifting toward a bad peace." In contrast to this situation, he describes "the peace which the Christian church holds forth as alone containing the promise of a just and durable peace." His second reason is his conviction that only the church's proposals are genuinely "realistic, attainable, required."

Behind these two motives is the author's conviction that war can be made impossible in the future only by a world-wide and democratic discussion of the issues at stake. His material is intended to arouse such an interest and interchange of ideas. The stimulating quality of his volume is immediately apparent in the topics that advance his thesis: "When Johnny Comes Marching Home," "Moral Law and the Voice of Prophecy," "The Search for a World Community," "Power Politics and the World Community," "What of the Empires?," "The Race Demon," "Who Shall Be Armed?," "On the Treatment of Enemies," "Hunger Means War," and "Home to the City of God."

Only the experts in history and contemporary politics will be acquainted with the wealth of facts and considerations which Dr. Hutchinson puts forwar Years of study, observation, and travel lie behind h well-written chapters. Many laymen and some mi isters will dissent from certain of his positions. Bu no spiritual-minded person will dispute his maj contention, namely, that any peace which is lastin must be grounded in the moral imperatives. Con pact, informative, trenchant, "From Victory to Peace is a unique help in just this hour.

* *From Victory to Peace.* By Paul Hutchinson. Willett, Clark & Company: Chicago, New York. Price, $1.50.

Thoughts on Prayer

Ten rules for "effective" prayer were suggested i a recent sermon by Dr. Norman Vincent Peale, past of the Marble Collegiate Reformed Church in Ne York City. The rules follow:

1. Set aside a few minutes to be alone and quiet. Relax body, mind, and spirit by turning the thoughts away from problems and fixing the mind on God. Think about Him in the way that is most natural.
2. Talk to God simply and naturally, telling Him anything that is on your mind, and do not think you have to use formal words and phrases. Talk to Him in your own language, for He understands it.
3. Practise talking to God as you go about the business of the day. On the subway or bus, or at your desk, close your eyes for just a moment, to shut out the world, and have a word or two with God. This will remind you of His presence and give you a sense of His nearness.
4. Affirm the fact that God is with you and helping you. That is to say, do not always beseech God, asking Him for His blessing, but affirm the fact that He is giving you His blessings.
5. Pray with the thought that your prayers reach out instantly over land and sea and throw their protection around your loved ones, and also surround them with God's love.
6. Think positive, not negative, thoughts when you pray.
7. Always state in your prayer that you are willing to accept God's will, whatever it is. You can ask Him for what you want, but express willingness to take what He wants.
8. In your prayer simply put everything in God's hands. Pray for strength to do your best, and with confidence leave the rest to God.
9. Say a word of prayer for people who do not like you or have treated you badly. This will help them and release tremendous power in you.
10. At some time during the day say a word of prayer for our country, for the President, and for the armed forces, and ask for victory and a lasting peace.

Postwar Church Building

The Protestant churches of America are prepared to pour at least $300,000,000 into postwar building projects. Authority for this statement is Rev. E. M. Conover, director of the Interdenominational Bureau of Architecture. In a recent interview with Religious News Service in New York City, Mr. Conover emphasized that his estimate included only those projects under serious consideration by local churches. Several million dollars' worth of postwar church construction and renovation programs are still in the discussion stage, he said. Mr. Conover further pointed out that local church leaders are beginning to realize that the opportunity to raise funds for building purposes has never been better.

THE GREAT ASSERTION

Christmas is the great assertion. For more than neteen hundred years, once every twelve months in parts of the world men have celebrated the day. In at action they have said, "Nevertheless we believe," the very face of a world hostile to faith. What does ıristmas mean? It means that there is a God; it eans that there is a spiritual reality behind the ask of appearances; it means that the Eternal once alked the dusty highways of life as a Man among en; it means that the Heavenly Father is near to ery one of us; it means that we can pray, that we n achieve victory over sin, that we can share in life ernal. Christmas is the great assertion.

In these war days this bold assertion has become en more emphatic than in years gone by. We are a period of blatant denial. Appearances are all ainst religion. Popular theories of life and mind, business and government, of education and train-g, have material bases. Moral principles backed by e experience and sanction of the ages are "out the indow." War on a colossal scale is upon us. Whole-le killing has become a commonplace. Life has own cheap and meaningless in vast areas of the orld. Theodore Dreiser sums up the great denial these pathetic words:

> I find life to be not only a complete illusion or mirage which changes and so escapes or eludes one at every point, but the most amazing fanfare of purely temporary and always changing and ever vanishing and, in the main, clownish and ever ridiculous interests that it has been my lot to witness—interests which concern at best the maintenance here of innumerable selfish, self-centered, and cruel organisms whose single and especial business it is to exist each at the expense of the other.

But in the face of this dark picture we celebrate hristmas and cry, "Nevertheless!" Wise men will ot be swept away by appearances even though they ay be bolstered up by every semblance of reality. aith asserts the hidden values. By a bold leap of in-ition it understands that "in the beginning was the Vord, and the Word was with God, and the Word as God. The same was in the beginning with God. ll things were made by him; and without him was ot any thing made that was made. In him was life; nd the life was the light of men. And the light ineth in darkness; and the darkness comprehended not."

Christmas with all its deep and solemn reminders the "light shining in darkness." The day makes hrist live again or, more accurately, opens our eyes new to see the ever-living Christ. What a strange ıt thrilling contradiction it is that, when men are ying on the field of battle by tens of thousands, ties are being bombed to masses of smoking ruins, and civilization seems to be retracing its steps back to the Dark Ages, all over this sad world will be heard within a few days in millions of homes and thousands of churches the sweet refrain:

> Hark! the herald angels sing,
> "Glory to the newborn King;
> Peace on earth, and mercy mild;
> God and sinners reconciled."
> Joyful, all ye nations, rise,
> Join the triumph of the skies;
> With angelic hosts proclaim,
> "Christ is born in Bethlehem!"
> Hark! the herald angels sing,
> "Glory to the newborn King."

Here is the song of hope in a hopeless world, the paean of faith in a faithless world, the strains of victory in a vanquished world. Christmas is the great, the persistent, assertion.

It is well that we bear witness on the year's highest occasion to the reality of Christ and all that He means by singing the songs of faith, by giving and receiving gifts, by holding family reunions, by prayer and praise. But the great assertion needs to be made not only with words but also with deeds; not only on Christmas but also on every other day of the year. Our very life must become one continuous assertion that Christ lives and that He loves mankind with an everlasting love. This is the hour par excellence for enlarging the great assertion. There are signs many and significant that the great denial of the last quarter of a century has about run its course. Its barrenness and, worse still, its tragic consequences are beginning to appear written in gigantic characters across the sky. Antichrist is coming face to face with disaster.

There are also some signs here and there that men are beginning to restudy the story of the life of Christ, to have a new respect for His teachings, and to suspect that, after all, His way of love is best and that, as we accept Him and follow Him, we can penetrate to the fundamental secret of life. May it not be that we are on the verge of a real spiritual awakening?

Now is the time to magnify the Saviour of men, to make the celebration of Christmas not a matter of one day only but of the entire year, of every year. The peace must be His peace. Righteousness must be exalted, love must be enthroned. Bitterness and hatred must be forgotten. Christianity must become the power for individual salvation and for collective prosperity and security.

Christmas is the great assertion; it is also the great prophecy. Some day, some glorious day, vain appearances will give way to fundamental reality, and we shall see the King in His glory who reigns and shall forever reign.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

The Seven Lean Years

The dreams of Joseph suggest a practical program for the present-day church. These are days of plenty. The term "deficit" is disappearing from the quarterly conference vocabulary. World Service appeals are met with comparative ease. There is still a bit of hesitancy about making too great an increase in pastors' salaries, lest by the turning of the Conference wheel the church might get a man not worthy of the increase; but all are glad to pay a bonus to the present pastor if he will stay. The pleasant smoke of burning mortgages fills the sanctuary.

As in the days of Joseph, the fat years are almost sure to be followed by years exceedingly lean. History and common sense unite in giving us this note of warning. The tragedy is that the average church is doing nothing about it. We keep on spending all our income and follow literally the Scriptural precept "Take no thought for the morrow." That is a good exhortation given by the Christ Himself, but it is more accurately translated, "Be not anxious about tomorrow," and is not an argument against thrift but against worry. It is interesting to note that Moffatt's translation of the familiar petition in the Lord's Prayer reads, "Give us today our bread for the morrow." If our churches would carry out the spirit of that prayer, it would be a glad day for Zion.

Not only should churches think of tomorrow in connection with plans for the improvement of material equipment but they should prepare today for the current expense budget of tomorrow. There is one ugly phrase that has taken the joy out of many a pastorate—"Agony Sunday." This should have no place in a normal church program. When it does, it means that some other Sundays have not been properly observed—or that years of plenty have been years of unwise spending. I recognize the danger of making such a statement. Some brethren who have their benevolent impulses under superb control may take advantage of it. I am not calling a moratorium on sacrificial giving. If ever there was a time for sincere Christian stewardship, it is now. Nor would I cut the budget in such a way as to interfere with genuine efficiency.

These are days when pastors' salaries should go up—and stay up. The church should be generously equipped for the work of today—but let us not forget the Moffatt petition, "Give us today our bread for the morrow." And let us not forget the wisdom of Joseph in preparing for the lean years while the fat years were still functioning.

This applies also to the general boards of the church. I was not on the inside during the days of the Centenary Campaign, but I was just outside where I could look in, and the free way money was spent for many projects more or less unwise is a matter of sorry history. If the church, during its lean years when missionaries were called home, could have had some of the money spent during the fat years for the ill-starred Columbus exposition, for the setting up of great assemblies and the payment of the fare of some of us needy brethren that we might attend, and for many other extravagances, w should all feel happier today.

Again, being on the outside, I am moved to ask th question, What is being done now? Are our genera boards saving for the lean years ahead?

Take the matter of missions. After the war is over, th Orient is to be open to the Christian message as neve before. Are we getting ready for it?

We should also be preparing leadership for the year ahead. I agree with the editor of ZIONS HERALD that ther is danger of ensmalling the episcopacy. It seems to m also that our largest unit of government should elect ou chief officials; in other words, that the General Confer ence should elect the bishops. In the meantime, what kin of bishops should we elect for the lean years just ahead?

Bishop John W. Hamilton used to tell of an interestin experience that came early in his episcopal career. As wa his frequent plan, he visited one of our smaller churche and at the close of the service a little old lady, a typica faithful, old-fashioned Methodist, came up to greet him

She gazed at him with a look of reverent awe on he dear face and said, "So you are a bishop?"

"I suppose I am," the bishop replied kindly.

The little old lady said, "I have been a Methodist al my life and I have never seen a bishop before. I can now say with good old Simeon, 'Mine eyes have seen thy salva tion. Now lettest thou thy servant depart in peace.' "

"Oh, I don't know," returned the kindly bishop. "Jus because I happened to get a few more votes than some o my brethren doesn't make me any different."

Then, with a look of deep reverence, the little old lad lifted her hand as in benediction and said, "What Goc has cleansed, that call not thou common."

Bishop Hamilton was deeply moved by the incident He said that it convinced him that, however the ecclesi astical politicians might feel, many Methodists still be lieved in their bishops and sought spiritual leadership anc soul-help from their bishops, and he did not mean to dis appoint them. And those who knew John Hamilton inti mately testified that there was a new touch of divine fire in his life after he became bishop.

A certain Jurisdiction expects to elect three bishops next year. Some people are asking, "Where are we to find them?" That depends on what we want. If we are looking for big business men, expert executives, we may be puzzled.

But if we want men who can feed the souls of our weary people in the lean years ahead, we have them. They are not in the market-place. They are busy shepherding their flocks. But give them the great task, and add the answer to the Consecration Prayer,

> "Come, Holy Ghost, our souls inspire
> And lighten with celestial fire,"

and they will not fail.

The point I am emphasizing is that during the lean years ahead we shall need bishops who can pierce the blue and make the light of God shine through.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

eading the Bible

. THE BOOK OF NUMBERS: THE STORY OF KADESH.

d the Lord spake unto Moses, saying, Send thou men, that y may spy out the land of Canaan, which I give unto the ldren of Israel . . . .—Numbers 13:1, 2.

The story of Kadesh is a searching analysis of the forces at determine national destiny. It tells of the recently ancipated Israelites encamped on the borders of the d of promise, facing the great moment to which they ve been looking ever since Moses first aroused in them hope of freedom. A representative commission is sent t to make a preliminary survey of the territory that is be conquered. Its return will be the signal for the torious march which is to give Israel possession of a d flowing with milk and honey. Freedom from the very of Egypt is now to be crowned with the wealth Canaan.

But instead of victory there is sudden and total collapse. n of the twelve spies predict certain defeat, telling m stories of impregnable fortresses, invincible war- rs, and giants who tower above ordinary men. While h one breath they tell of the fruitfulness of the land l the might of its people, with the next they describe s devouring its inhabitants. Forgetting everything in panic that sweeps over them, the children of Israel mor for safety at any price, and the great chance is e. As far as that generation is concerned, it is gone ever.

vbeit, the people that dwell in the land are strong . . . and we e in our own sight as grasshoppers, and so we were in their t.—Numbers 13:28, 33.

The majority report which the people so quickly pted was so contradictory, so evidently the reflection of hard facts but of soft character, that only a people lf a prey to unmanly fear could ever have accepted it. e ten spies had looked at the land of promise as men cerned first and last with their own safety. They ted the milk and honey, but not at the cost of battle. them freedom was release from effort, from hardship, m risk. They preferred slavery with security to free- n with danger. Mean-spirited, greedy, little, they were too truly representative of a nation to which the taint slavery still clung. Completely centered in an abject cern for their own material comfort, their physical ty, the children of Israel were easily panic-stricken. e the spies, they could see in the world that lay about m nothing but a reflection of their own miserable vardice.

This ancient record vividly teaches a lesson which his- repeats again and again, a lesson which is now be- grimly emphasized. The nation that is primarily ressted in its own material comfort and physical secur- is doomed to confusion of judgment and to a fright- d acceptance of base and cowardly leadership. In the it gains only a momentary respite from the dangers it tries to avoid, and finds, too late, that it has been sowing the wind to reap a whirlwind harvest.

Only rebel not against the Lord, neither fear ye the people of the land; for they are bread for us . . . and the Lord is with us: fear them not.—Numbers 14:9.

There was, however, a minority report, and though it was disregarded for the moment, in the long run it prevailed. For it was the word of men whose minds were not centered in the material and physical goods of life, who knew that there were some things worth dying for. To these men, freedom was not a matter of release from the burdens of the strenuous life, not the mere enjoyment of milk and honey. It was a matter of living in the dauntless faith that He who ordained for His people a destiny worthy of His greatness would be with them as, in all loyalty and courage, they struggled to fulfil it. They were men who did not seek for easy triumphs and painless conquests. Rather they sought to be worthy of the divine favor, knowing that it could never be given to selfish greed or petty ambition. They were concerned far less with standards of living than with ideals of life.

If the spies who made the majority report were the true representatives of the nation as it stood at the moment, Caleb and Joshua were the embodiment of the ideal Israel. In them and in Moses the soul of the nation lived, and they were the heirs of the future as the grasshopper men were the heirs of the hour. Majorities do not rule for long when they themselves are ruled by greed and the fears that greed generates. On the other hand, even a tiny minority may become the saving remnant in which the nation comes in God's good time to a new birth of heroic dedication to its divinely appointed destiny.

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.—Numbers 14:24.

Thus the fate of a nation is determined by the spirit that dwells within it. Not long before Woodrow Wilson died, he wrote: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually." Without that spiritual redemption, material plenty will be only the tyrannical master of mankind hurrying it to destruction. If our highest good is to be found only in the multiplication of the machines that so marvelously minister to the comfort and luxury of life, then we have far more to lose than our fathers had, and the fear of material loss must be greater for us than it ever was for them. On the other hand we have not, as they had, goods that are worth the hazard of life, and liberty, and even honor itself. Only as the spiritual goods of freedom are clearly seen and properly valued can selfishness and the craven fear of sacrifice be conquered.

But it must never be forgotten, least of all by Christians, that the organ of national vision is the saving remnant of those who have won in their own hearts the battle against the world, and are dedicated to the service of the Spirit of the living God.

Mrs. G. Bromley Oxnam, wife of Bishop Oxnam of the Boston Area, underwent a serious but successful operation Tuesday of last week at the New England Deaconess Hospital. She is making an excellent recovery and hopes to be home by Christmas.

Word has been received by the Board of Missions and Church Extension of the safe arrival in Elisabethville, Belgian Congo, of Rev. and Mrs. Linwood E. Blackburn, newly appointed missionaries of The Methodist Church. They expect to go from Elisabethville to Angola for appointment by Bishop John M. Springer.

Boston University lost its two oldest living graduates in the deaths of Rev. Joseph Rand Wood, November 19, in Redlands, Cal., and Rev. James E. Jacklin, November 24, in Detroit, Mich. Dr. Jacklin, who held the title of oldest graduate, was ninety-six years old last January and received his degree from Boston University School of Theology in 1876. Dr Wood, who would have succeeded to the title had he outlived Dr. Jacklin, was ninety-five last March, was graduated from the School of Theology in 1875, and was a member of the Baltimore Conference. He spent many years as a bilingual preacher in South America, Puerto Rico, and the United States. Dr. Jacklin joined the Detroit Conference in 1875 and was its oldest member at the time of his death. For twenty-three years beginning in 1890, he served as associate editor of the *Michigan Christian Advocate*. Boston University's oldest living alumnus at the present time is Charles A. Drew of Newton, Law School '73, now in his ninety-sixth year.

Rev. and Mrs. Roger E. Makepeace of Winchester recently visited a series of District Missionary Institutes in Michigan and spoke on behalf of home missions at the request of Dr. Karl K. Quimby of the Joint Division of Education and Cultivation, Board of Missions and Church Extension.

Rev. Harold Case, pastor of the Elm Park Methodist Church in Scranton, Pa., recently conducted Religious Emphasis Week at DePauw University, Greencastle, Ind., for the third successive year. As a result of his stay on the campus, the students have spontaneously organized a movement for the relief of starving Chinese children.

The trustees of Ohio Wesleyan University have unanimously voted to renew the contract of President H. J. Burgstahler for a second five-year term to extend from September 1, 1944, to September 1, 1949. In appreciation of his work during the first four years, the trustees also granted him a vacation "the minimum of which shall be three months." A sum large enough to take care of traveling expenses will be provided. President Burgstahler came to Ohio Wesleyan September 1, 1939, after twelve years' service as president of Cornell College, Mount Vernon, Iowa. Prior to that time he had held pastorates in St. Paul, Minneapolis, Rochester, and Buffalo. An announcement just made by Dr. Burgstahler reveals that Ohio Wesleyan's centennial fund drive has gone over the top with 12,956 persons pledging $1,002,000. The largest gift came from Mrs. Henry Pfeiffer, a trustee, of New York City, who gave $250,000.

Bishop G. Bromley Oxnam will speak over the radio Christmas night on the National Broadcasting Company's "For This We Fight" program, which is on the air from seven to seven-thirty o'clock, Eastern War Time.

Miss Dorothy I. Lord succeeds Miss Helen M. Dame as secretary to Dean Earl B. Marlatt of Boston University School of Theology. Miss Lord has been Miss Dame's assistant for the last ten years.

Chaplain (Major) Waldo E. Dunn, U. S. A. A. F., England, is hospitalized with asthma, according to a cable received by Mrs. Dunn, but is getting along well and his condition is not serious. Chaplain Dunn's present address is: Hqs., 3d Bombardment Division (H), A. P. O. 634, c/o Postmaster, New York, N. Y. Mrs. Dunn and son Roland are now living at the Irwin Apartments, 1302 Market Avenue, North, Canton 3, Ohio.

Dr. William F. Quillian, secretary of the department of field work, Joint Division of Education and Cultivation, Board of Missions and Church Extension, and a member of the South Georgia Conference of The Methodist Church, has been elected by his Conference to be fraternal delegate to the centennial celebration of the Florida Conference to be held at Tallahassee in early June, 1944.

Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York City, is preaching each noon this week from Monday through Friday at the Advent services in Trinity Episcopal Church, at the head of Wall Street, New York. His general topic is "The Judgment of the Coming Peace."

Rev. Charles L. Calkins, assistant secretary of the Board of Pensions of The Methodist Church, Chicago, Ill., was elected vice-president of the Church Pensions Conference at the recent meeting of that body held in New York City. Twenty-one religious organizations are represented in the conference, whose function is that of a clearing-house of pension information. Rev. M. Forest Ashbrook, executive director of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention, was elected president.

Dr. Fred Pierce Corson, president of Dickinson College, Carlisle, Pa., on recent Sundays has been the chapel preacher at Pennsylvania State College, Hood College, Centenary Junior College, and the United States Naval Academy.

Miss Esther Louise Livingstone, daughter of Rev. and Mrs. Samuel A. Livingstone, and Pfc Wesley Fitch Roberts, son of Rev. and Mrs. Robert L. Roberts, were united in marriage at the Washington Park Methodist Church, Providence, R. I., Saturday of last week, December 11, at a candlelight ceremony. After a brief honeymoon, the couple will return to their respective studies at Boston University, where the bride is enrolled in the Graduate School for a doctorate of philosophy and the groom in the Medical School under the ASTP (Army Advanced Specialized Training Program). It is also interesting to note that both the bride's father, now pastor of Washington Park Chur and the groom's father, who is pastor Arnold's Mills, R. I., attended Boston U versity School of Theology. The ushers cluded Rev. Stephen H. Smith, a prese student, and the bride's brother, Aviati Cadet Dwight Hillis Livingstone, a futu student, at the School of Theology.

Miss Ruth J. O. Forsberg, former worker at the Immigrants' Home in E Boston, died December 4 after a long illne with asthma. Soe was born in Sweden, a good family, and was well educated. S came to this country as a young woman ar graduated from the deaconess training scho in New York City. After a few years service there, she came to Boston to be pi worker at the Immigrants' Home. Here s met the incoming boats on all the steamsh lines, and in her twenty years of service mi istered with unfailing energy and devotio to the various needs of thousands of imm grants. She retired broken in health an soon after was admitted to Bancroft-Tayl Rest Home, Ocean Grove, N. J., whos ward she was for the rest of her life. He funeral was held at Ocean Grove. The bu ial was in Woodlawn Cemetery, Everet December 7, in the Immigrants' Home lo

Rev. Harry T. Howard, who at one tim was in the New York East Conference, serv ing Simpson and Embury churches, Brook lyn, writes that he is now on his third yea as pastor at Midland, Mich., the home of large chemical company. A remodeling pro gram just completed has changed the in terior of his church from an auditorium t a worshipful sanctuary. The church mem bership is climbing up toward 1100. Abou ninety young men of the parish are now i the country's service.

Under the leadership of Dr. F. O. Hun of the department of debt-raising of th Board of Missions and Church Extension the Atlantic Methodist Church has complete a campaign to secure funds to retire its long-standing indebtedness. A total of $16,500 ha been raised, of which approximately one fift has already been paid. The pastor of th church, Rev. John K. Montgomery, is dea of the Quincy Community Training School a program carried on by the Quincy Counci of Churches for church and church scho workers. Thirteen teachers from the Atlan tic church are attending the school, and six teen eighth-grade pupils from the church school are in the demonstration class. Th wood trim on the church is being painted and some repairs on the masonry of th edifice have just been completed.

Atlanta, Ga., has been chosen as the plac of meeting of the Southeastern Jurisdictiona Conference, which convenes June 22 next The dates and place of the Western Jurisdic tional Conference are announced as Jul 13-16, Salt Lake City, Utah.

The recent Religious Emphasis Week a Nebraska Wesleyan University, Lincoln Neb., combined campus and city in a Chris tian Crusade under the leadership of Dr

(Continued on page 988)

Wesleyan Association in Annual Meeting

argest attendance in many years marked annual meeting of the Boston Wesleyan ociation which was held Wednesday of week at the Hotel Vendome, Boston. e business session was convened at three-ty o'clock in the afternoon and was con-ued in a dinner meeting at six-thirty.

n the absence of the president, Vincent P. rke, who is with the American armed ces in England, Howard W. Selby, the ng president, presided. Frank C. Dunn, secretary, read the minutes of the Associa-n's meeting of one hundred years ago l also of one year ago. After the treas-r's report and the report on buildings had n read, Mr. Selby introduced Rev. Web-H. Powell, the new manager of the sleyan Building, who was recently elected that position following the resignation of nk C. Dunn. Dr. Powell spoke briefly ut the task that he has just assumed. Selby made reference to Mr. Dunn's gnation, and it was voted that the direc-give suitable recognition for his years service.

The members of the Association then lressed themselves to a long and fruitful ussion of their financial problems. Bishop Bromley Oxnam, who was present, partici-ed in the discussion and offered a number helpful suggestions to the body.

memoir of Berton E. Kile, who died last tember, was read. It was ordered that resolution be spread upon the records l a copy be sent to Mr. Kile's family. lliam A. Clough of Trinity Methodist urch, New Bedford, was elected to take Kile's place on the Wesleyan Association. fficers elected for the ensuing year follow: sident (on leave of absence), Vincent Clarke; acting president, Howard W. y; vice-president, Alfred H. Avery; sec-ry, George C. Roberts; treasurer, Sam T. ery; auditor, Lewis M. Hollingsworth; ctors, Howard W. Selby, Alfred H. ery, George C. Roberts, Sam T. Emery, vis M. Hollingsworth, Stanley O. Mac-llen, A. Alonzo Huse, Howard D. wer, Edward H. Redstone; Committee on lding, Alfred H. Avery (chairman), nley O. MacMullen, Sam T. Emery; Com-tee on HERALD, Howard W. Selby (chair-n), A. Alonzo Huse, Edward H. Red-ne.

e Editor's Report

The war year of 1943 has brought to the gious press of America not only a large ease of opportunities and responsibilities also many new problems and difficulties. Christians, and indeed vast numbers of n-minded persons outside the church, are vinced as never before that the principles n which a sound peace can be estab-ed after the present conflict is over are e found only in the teachings of Jesus ist. It is not too soon to prepare now for postwar settlement on such a basis. If peace is to be well-based and enduring, immediate problem before the world at moment is the shaping of public ion in behalf of a decent world. The gious press is the one institution best pre-d for this important task, since its pri-y business is the interpretation of Christ the application of His precepts to the s of our day.

hat there is an ever-increasing recogni-tion of the part the religious journals of America can play in the reorganization of society after the Christian pattern is evident from the vast amount of propaganda material now reaching the desk of every editor. It comes from numerous bureaus and commissions of the United States Government; from committees representing many other nations; from an almost endless number of peace societies and movements; from labor organizations; from Chambers of Commerce and business groups; from racial and nationalist committees; from educational boards and committees, universities and colleges. It is the hour when the Christian newspaper is needed as never before to stir the thinking of men on the subject of human brotherhood and the sanctity of the individual, and to point the way to a new and better world.

And yet, many churchmen thoroughly convinced of their duty in backing educational institutions and hospitals fail to comprehend the fact that the religious journal, dealing with the intangible but exceedingly powerful thing called public opinion, is basic to all Christian undertakings. For the most part, laymen regard the religious press exclusively from the business standpoint and expect it to "pay its way." Of the 250 member papers in the Associated Church Press, it is doubtful if more than half a dozen are able to finance themselves entirely out of advertising and circulation income. They must be subsidized in some way if they are to prosper and do their work.

A growing sense of the value and importance of ZIONS HERALD, not only to New England Methodism but also to the church in general both at home and abroad, has marked the year 1943 if we are to judge by the increasing volume of correspondence, articles submitted, letters to the editor, and communications voicing appreciation of the paper. Reprints from the columns of the HERALD, which have appeared far and wide, likewise bear witness to the esteem in which the paper is held.

It will be remembered that about two years and a half ago the Boston Wesleyan Association, facing a perplexing real estate situation which practically wiped out all the subsidy for ZIONS HERALD, decided on a three-year plan to give the Association time to adjust its financial affairs so that the subsidy could be resumed and the future of the paper guaranteed. The Association was to furnish half the needed subsidy by personal contributions of its members or otherwise, and the editor was to organize a group of Associates to finance the other half for the three-year term. During the two years and a half, $8,186.24 has been received from the Association and $9,550.83 from the approximately 500 Associates.

The members of the Association may be interested in a few extracts from the more than 500 letters received from the Associates, for the estimate placed upon the paper by these loyal friends is extremely illuminating. A bishop writes:

> The HERALD has rendered such significant and distinctive service . . . that it would not be easy to think of keeping house ecclesiastically without it.

Another bishop declares:

> I have been reading ZIONS HERALD for over fifty years and have always greatly enjoyed it.

Another, a Southern, bishop testifies:

> The Methodist Church needs ZIONS HERALD.

From far-off China, a bishop writes enclosing a check and says:

> I have been an admiring reader of ZIONS HERALD for forty years.

Methodism's most prominent layman writes of "the exceedingly important ministry of ZIONS HERALD."

A subscriber in Iowa gives this estimate of the paper:

> When ZIONS HERALD reports some gathering, its report is usually the most complete that one finds anywhere.

Other extracts from Associates' letters read as follows:

> ZIONS HERALD has rendered a service far too valuable to have that service lessened in the least degree.
>
> ZIONS HERALD for nearly a half-century has helped me to grasp more firmly my title to the coming kingdom as an everlasting inheritance.
>
> Methodism needs ZIONS HERALD as never before.
>
> ZIONS HERALD is the only editorially independent paper we have in Methodism, and every socially minded thinker in the church will feel the need of it in the crucial days of this war and in the days ahead when we will be forced to build that brave new world. Such a magazine as ZIONS HERALD must be strong to help lead . . . the forces in that rebuilding period.
>
> I love ZIONS HERALD and look eagerly for its coming each week.
>
> The HERALD is no straddler and never was, and it is always helpful.
>
> I have been saddened by the failure of the continuance of the *Boston Transcript*, and I am missing greatly the *London Times*, which I was privileged to read when overseas. But the loss of the HERALD would be greater.
>
> It would be hard for me to conceive of New England Methodism without ZIONS HERALD.
>
> The weekly visits of ZIONS HERALD are stimulating mentally and spiritually.
>
> That enormous sums of money are wasted while such an enterprise as ZIONS HERALD goes lamely is a real grief. Twice within about ten days . . . the betting at Hollywood race track went over a million dollars . . . . You do not know: I am not a New Englander, not even Boston Theological. What I know of your land is in literature, personalities, and ZIONS HERALD. And I love your paper and mean to read it as long as I live.
>
> I believe the greatest need of our church is an independent church press.
>
> There is always inspiration in its pages.

Notwithstanding the severe limitations upon editorial plans and policies due to war conditions and the HERALD's financial situation, we have done our utmost during the year to uphold the traditionally high standard of the paper. It seemed necessary, on account of reduction in available space and the need of larger emphasis on news features, to drop one of the departments. We

took membership, however, in Religious News Service, which releases to us triweekly summaries of reports received by mail, telegraph, and radio from all parts of America, Europe, and the Far East. Editorially we have sought to interpret Methodist and other denominational and interdenominational news from the Christian point of view. We also inaugurated recently a series of discussions bearing on issues that will probably be faced by the coming General and Jurisdictional Conferences. An outstanding feature of the year in the way of contributions was "One in a Million Me," the series of "Letters of a Draftee" written by Leonard LeSourd, which appeared weekly from November 18, 1942, to August 11, 1943. These letters have just been published in book form, with an introduction by Lowell Thomas, the well-known radio commentator.

From the publication angle, the year 1942-43 has not been an easy one. Problems of press work, mailing, paper stock, help, wages, and engraving have all been complicated by war conditions. During the summer, in the interest of economy, we dropped from a twenty-four to a sixteen-page paper, and because of forecasts of an increasing paper-stock stringency, we have thought it best to hold to that number, at least until the Government releases its new regulations after January 1. Priorities on paper stock to the United States Government itself, to Great Britain, and to South America have forced nearly all the papers and magazines in the country to make some modifications in their plans.

Owing to war conditions also, advertising income will fall under the figure reported last year. Much of the advertising in all periodicals and magazines is now of the "good will" variety because of rationing, scarcity of materials, business uncertainty, and other factors. In the circulation field, we have recently been encouraged by the response to a recent subscription appeal within the bounds of the Northeastern Jurisdiction. Several weeks ago we made a special General and Jurisdictional Conference offer to both ministers and laymen, and the returns are still coming in by practically every mail.

The unfailing loyalty and devotion of the members of the HERALD staff has helped greatly in overcoming the difficulties of these trying times, and the appreciation for the paper expressed in letters from many subscribers has likewise served as constant inspiration in the endeavor to furnish a new intellectual and spiritual horizon for our readers every week. The cooperation of our printers, the Banker & Tradesman Press, Inc., in solving perplexing problems and in giving us prompt and efficient service, also should be noted in terms of real appreciation.

Events

(Continued from page 986)

E. Stanley Jones which is reported to have been outstandingly successful. Dr. Jones made three public appearances each day, including evening mass meetings at St. Paul Methodist Church with attendance averaging 2000 persons.

Another tribute to foreign missions comes from Capt. Sheldon O. Hall, former football star of Findlay, Ohio, who writes from the South Pacific that he owes his life to the work of British Methodist missionaries who years ago converted the natives of some Solomon Island outposts from cannibalism to Christianity. Some weeks ago he was shot down while flying near a Japanese-held island, but managed to get into his rubber raft out in the Pacific. For thirty-six hours he drifted helplessly, and then was washed ashore on jungly Choiseul Island (in the Solomons). This island was once the home of headhunters and cannibals. After some hours ashore, he was found by a group of natives, some of whom spoke English, and all of whom were Christians. They ministered to him for eleven days, while he recovered from exposure, and then led him to an American outpost and safety.

The Annual National Convention of Evangelists will convene in Indianapolis, Ind., December 26 through January 2, at the First Baptist Church. Bishop Titus Lowe of the Indianapolis Area of The Methodist Church will be one of the speakers. Dr. Elmer C. Miller is the director of the convention.

The Boston University Press announces that the entire printing of "Personalism in Theology," which was published in honor of Dean Emeritus Albert C. Knudson, has been sold out. The book received many favorable reviews in this country and abroad.

First Methodist Church, Greenfield, held a recognition service Sunday morning, December 5, for all members of its constituency who are in the nation's armed forces. Chaplain (Major) Robert S. Hall, U. S. A., preached the sermon, taking for his subject "The Third Mile." He was formally presented with an attractively printed certificate of "Appreciation" signed by the pastor, Rev. G. Albert Higgins, which read as follows:

> Democracy exalts the individual and places great value on human personality. In it there is equality of privilege for each man to climb as far as he is able by virtue of his own merit.
>
> For the maintenance of these and other worthy principles, all in the Armed and Auxiliary Forces of the Nation render invaluable service, and their labor shall not be in vain.
>
> We of the First Methodist Church, Greenfield, Massachusetts, desire publicly to express our deep appreciation to all who thus serve, and to assure them and their loved ones of our continuing personal interest and prayers.

Similar certificates were mailed into the homes of service men of the parish.

Responsibilities and opportunities confronting the foreign mission enterprise in the postwar world will be the subject of discussion when the Foreign Missions Conference of North America convenes in Chicago, Ill., January 3-7, for its fiftieth, or "jubilee," annual convention. Dr. A. L. Warnshuis will be chairman of the convention, and Dr. John R. Mott and Dr. Robert E. Speer will serve as honorary co-chairmen. Convention speakers will include Dr. Stanley H. Dixon, secretary of the Conference of Mission Societies in Great Britain and Ireland (British counterpart of the Foreign Missions Conference); Bishop Y. Y. Tsu, Protestant Episcopal bishop from China; Representative Walter H. Judd, Republican Congressman from Minnesota and a former missionary; Dr. E. Stanley Jones, widely known missionary to India; Dr. William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains; Dr. J. W. Decker, secretary of the International Missionary Council; Dr. Tracy Strong, executive of the International Y. M. C. A.; and Dr. Eric M. North, general secretary of the American Bible Society.

The Oxford Methodist Church has received a citation from the United States Government for having furnished the services of Philip H. Oxnam as a chaplain for the armed forces. This citation will be presented and unveiled at a service of honor to Chaplain (Captain) Oxnam to be held at the church next Sunday evening, December 19, at seven-thirty o'clock. The chaplain's father, Bishop G. Bromley Oxnam, is expected to be present and speak. Rev. Joseph N. Loper is the present pastor of the Oxford church.

A theological institute for the training of Orthodox clergymen will shortly be set up in Moscow, according to an announcement by the newly elected Holy Synod of the Russian Orthodox Church as reported in a wireless dispatch from Stockholm to Religious News Service. The project is said to have been approved by the Soviet Government at the meeting between Premier Stalin and leading Orthodox churchmen early in September which preceded the recognition of the Orthodox Church. Establishment of the institute is expected to have a far-reaching influence in raising the standards of the Orthodox priesthood. In addition to the usual subjects taught before the Revolution future priests will be trained in canon law and the constitution of the U. S. S. R., the Holy Synod announced.

A mortgage-burning ceremony on Sunday evening, December 5, symbolized for the members of First Methodist Church, Melrose, the freeing of their church property from all indebtedness. The original note dated November 6, 1925, was for $62,000 but the amount owed when the Mortgage Reduction Campaign was instituted about three years ago was $26,500. That sum together with all interest charges has been eliminated during the three years. Participating in the special service December 5 were Bishop G. Bromley Oxnam, who preached the sermon; three former pastors, Rev. C. F. Stackpole, during whose pastorate the church was built, Rev. C. C. P. Hiller, and Rev. John L. Ivey; Rev. John C. Wingett, district superintendent; and Rev. John L. Cairns, the present pastor, who conducted the service. In the mortgage-burning ceremony, which was in charge of Harry E. Dearborn, chairman of the Finance Committee, Benjamin H. Pingree, a trustee, touched a match to the mortgage, which was held on a platter by Dr. Ralph D. Leonard, chairman of the Mortgage Fund Committee.

With Our Writers

JEAN (Mrs. J. Wesley) PIERSON, Cochesett; wife of a Methodist student-preacher.

HAROLD E. MAYO, chaplain with the 9th Naval Construction Battalion, at present located at Camp Endicott, Davisville, R. I.; member of the New Hampshire Conference.

MARIE WIDMER, New York City; writer of articles relating to Switzerland and its people.

RUTH TAYLOR, New York City; formerly associated with the late Dr. Charles Stelzle and now carrying on his work.

HARRY PRESSFIELD, San Jose, Cal.; Methodist minister, member of the California Conference.

BOOKS

For Lovers of Poetry and Nature

HE GLORY OF GOD. By Georgia Harkness. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

Y FATHER'S WORLD. By Merton S. Rice. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.75.

These two books by widely known authors ill make an immediate appeal to multitudes Methodist homes. Lovers of poetry will rn to Miss Harkness's little volume of 'oems and Prayers for Devotional Use." me of these have appeared in ZIONS HER-D. Half of the fifty are poems of assurance d aspiration, fourteen are nature poems, d the remainder are prayer poems and mns. And the book contains fifty prayers r almost every phase and need of life. It a small volume, suitable for pocket or ndbag. Dr. Harkness, who occupies the air of applied theology at Garrett Biblical stitute, is one of the truly gifted writers d teachers of our time.

And lovers of nature will reach for Dr. ce's posthumous volume entitled "My ther's World." Dr. Rice does not claim to a scientific authority, but a humble ob-ver of the ordinary things wherein may seen the handiwork of divine genius. here are thirteen chapters covering 103 large pages, and each chapter is preceded by a full-page picture. These are unretouched photographs of natural beauty which impress on mind and heart the marvel of what God has created round about us. These photographs alone are worth more than the price of the book. The accompanying chapters are an intimate revelation of the personal interests and character of Dr. Rice, whose countless admiring friends will desire to read and own the book as a loving memorial.

Annual Helps for Church School Teachers

PELOUBET'S SELECT NOTES, 1944. By Wilbur M. Smith, D. D. W. A. Wilde Company: Boston. Price, $2.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1944. By Earl L. Douglass, D. D., Litt. D. The Macmillan Company: New York. Price, $1.50.

TARBELL'S TEACHERS' GUIDE, 1944. By Martha Tarbell, Ph. D., Litt. D. Fleming H. Revell Company: New York. Price, $2.25, postpaid.

These annual church school helps are so well known that it seems almost unnecessary to remind our readers that they have appeared once more on the book counters. It is the seventieth year for Peloubet's, the tenth for the present editor, Dr. Wilbur M. Smith. Dr. James H. Snowden began his series twenty-one years ago, and now the work is carried forward in much the same style and spirit by Earl L. Douglass, Presbyterian minister, Philadelphia, Pa. Both volumes are comments and commentaries on the International Sunday School Lessons and are primarily intended for teachers. Their methods of approach differ in that Peloubet's is a treasury of best thoughts of the best Bible scholars, covering more than 400 pages, while originality and unity characterize the Snowden-Douglass volume.

Martha Tarbell in this her thirty-ninth annual edition of the Teachers' Guide maintains the same high standard of excellence as in former years. The range of information

Older Members Forgotten?

Take the Church to them!

OLD AGE, ill health, or occupation no longer need prevent members from taking part in the work of their church. Adults who for these reasons cannot attend services can join the Home Department. Why not enlist these persons? *Home Quarterly* is the magazine you will need *to take the church to them.* It contains Sunday school lessons, daily devotions, valuable articles, and practical suggestions for service in the Home Department.

IN THE JANUARY-MARCH ISSUE:

Uniform Lessons on *"The Gospel of the Son of God: Studies in Mark"*—discussed by thirteen bishops and L. H. Chrisman

Articles:
"The Bishops Blaze a New Trail" by G. Bromley Oxnam
"The Bishops' Hymn" by Edwin Holt Hughes
"William Alfred Quayle" by Merton S. Rice

Departments:
GUIDE TO PERSONAL AND FAMILY DEVOTION by Paul S. Minear
THE VISITORS' ROUND TABLE by Doris P. Dennison

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W. A. WILDE COMPANY Publishers Boston, Mass.

brought together for the benefit of the teacher is exceedingly broad. Light from Oriental life, the historical and geographical background, and the use of appropriate illustrative poetry are characteristic features.

Christmas Books

A Lovely Find. By William Allen Knight. W. A. Wilde Company: Boston. Price, 50 cents.

Christmas House. By Thyra Turner. Charles Scribner's Sons: New York. Price, $1.

Happiness For Sale. By Grace Noll Crowell. Augsburg Publishing House: Minneapolis. Price, 75 cents.

The Second Christmas. And Other Stories. By John Haynes Holmes. The Macmillan Company: New York. Price, $1.25.

Dr. William Allen Knight has written so many lovely stories replete with beauty that we are not surprised to find that in the age-old Christmas tale he has discovered a fresh meaning. He tells us about it in his gracious little book, "A Lovely Find."

"Christmas House" is a delightful explanation in story form of the way in which the poem "A Visit from St. Nicholas" came to be written. We meet the author, Dr. Moore, and his family, and are happily transported to metropolitan New York of a century or more ago. The book is charmingly illustrated by Flavia Gág.

Grace Noll Crowell adds much to the meaning of the Yuletide Festival by her story "Happiness For Sale." With her accustomed light touch but depth of feeling, she reminds us that happiness can be purchased only with the coin of self-forgetfulness. Quaint and appropriate illustrations are the work of Lee Mero.

Whatever John Haynes Holmes writes—be it sermon, or article for *Unity,* or play for the New York Theater Guild, or an imaginative piece of fiction—contains a moving message for the reader. This is true of his little volume of Christmas stories, "The Second Christmas." Exalted in style, keen in their insights, and undergirded with spiritual purpose, these stories form an admirable Christmas gift for the book-lover.

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Beautiful gift edition, $2.00
Jesus: Achievement and Challenge, *$1.00*
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4806 S. Logan St., Lansing, Mich.

Dramatic Treatments of Ethical Problems

Palestine Plays. By Laurence Housman. Charles Scribner's Sons: New York. Price, $2.

Among the more serious of the modern English dramatists, Laurence Housman, brother of A. E. Housman, the poet, holds a position uniquely his own. In "Palestine Plays" he has turned from themes suggested by English history to others offered by the Old Testament: "Abraham and Isaac," "The Story of Jacob," "Ramoth Gilead," and "The Burden of Nineveh." These dramas, though touched here and there by humor, move on a high moral level. The first deals with man's discovery of God, the second with the problem of an uneasy conscience, the third with a king's treatment of a prophet (Ahab and Micaiah), and the fourth with the record of Jonah. Two of these plays have been successfully produced in England, but all of them are excellent for reading. Dialogue, plot, and characterization are alike executed with superb skill.

Stories of Heroism and Faith

We Thought We Heard the Angels Sing. By Lieutenant James C. Whittaker, U. S. Army Air Corps Transport Command. E. P. Dutton & Co., Inc.: New York. Price, $1.50.

The Story of Dr. Wassell. By James Hilton. An Atlantic Monthly Press Book. Little, Brown and Company: Boston. Price, $1.50.

Simple, true stories of adventure, heroism, and faith that stir the hearts of Americans—stories of wounded and stranded men on Java and on the Pacific—stories that grip you and hold you to the last word.

Lieutenant Whittaker's book is the complete, epic story of the ordeal and rescue of those who were with Eddie Rickenbacker on the plane lost in the Pacific. It is an eye-witness account by the co-pilot of the lost plane reconstructed from his salt-encrusted diary. The reader soon becomes personally acquainted with each member of the party. Their religious attitude is revealed. Lieutenant Whittaker makes a special point of telling "How I found my God." The book is illustrated by map, photographs, and a number of sketches.

"The Story of Dr. Wassell" is another Hilton book, and one can almost imagine the spirit of the English schoolmaster, Mr. Chips, hovering about the American Navy doctor as he cares for his wounded men and gets them out of Java through the turmoil of the Japanese invasion. The doctor was fifty-eight

"Old Buttonwood"

The Presbyterian Ministers' Fund had its beginning as the "Fund for Pious Uses" in 1717. Its birthplace was "Old Buttonwood," the First Presbyterian Church of Philadelphia, erected in 1704. For more than 225 years the Fund has been dedicated to the service of ministers and their families.

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ırs old when he was assigned to the care a group of American sailors who had been ınded on the "Houston" and the "Marble-ıd." His care and devotion for them was led by President Roosevelt, in a broadcast ech to the nation, "almost Christlike." The ok is not a novel in the ordinary sense, but ıarrative based on fact and told in fiction m.

xtieth Anniversary

The Friendship Methodist Church of ovidence, R. I., completed a successful servance of its sixtieth anniversary on Sun-y, November 21.

The anniversary began Wednesday eve-ıg, November 17, with a banquet, at ich 175 persons were served. Rev. J. Ar-ır Dahlstrand, present pastor of the ırch, presided at the banquet program. v. Leonard C. Harris, district superinten-ıt, brought greetings. The church history s given by Mrs. Edwin Fagar. Mrs. Axel rlson, who joined the church a little more ın a year after its founding, was presented th a corsage as the member having the ıgest connection with the church. Rev. A. Westerdahl, a former pastor now serv-; the Lexington Avenue Church in New rk, gave the address of the evening.

A "Night of Memories" constituted the ursday evening program. Alfred Olson, isted by Herman Backstrom, presided; h of these men are long-standing mem-s of the church. Former members of the oir and Arthur Hawkinson, former choir ector who is now choir director of the endship Street Baptist Church, furnished music for the service. Rev. C. F. Thorn-de, now retired, who has twice served Friendship Methodist Church, was the aker of the evening.

Friday evening was "Friendship Night." iting ministers who brought greetings re Rev. Mr. Nygren of the Friendship eet Baptist Church, Rev. Mr. Wilson of First Presbyterian Church, and Rev. S. A. ingstone of the Washington Park Meth-odist Church. Rev. Arvid W. Alden of the Swedish Free Congregational Church gave the address. The choir of the same church furnished music for the service.

Rev. C. A. Westerdahl delivered the sermon at the worship service on Sunday morning. The pastor conducted the service, and music was furnished by the church choir, directed by the organist, Miss Florence Kjellman.

A vesper service was held Sunday afternoon. Edgar Pearson, president of the Epworth League, presided. Several numbers were rendered by members of the Gloria Male Chorus. Rev. J. A. Parkander of the Gloria Dei Lutheran Church delivered the closing message of the anniversary. A fellowship hour followed, with refreshments served by the Epworth League.

Why Not a Christmas Gift?

To the Pension Fund of the New England Conference

Contributions that are made from now to the end of the calendar year can be used as a deduction in filing your Federal Income Tax.

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Church Register

HERALD CALENDAR

Student Recognition Day, December 26
Annual Conference on Ministerial Training, Evanston, Ill., December 28-31
Student Planning Conference on World Mission of the Church, Wooster, Ohio, December 28-January 3
National Methodist Youth Fellowship Watch-Night Service, December 31
Universal Week of Prayer, January 2-9
Home Missions Council of North America, Annual Meeting, Marble Collegiate Church, New York City, January 10-12
University Senate, Cincinnati, Ohio, January 10
Association of Schools and Colleges of The Methodist Church, Cincinnati, Ohio, January 11

Books Just Received

Bringing Up Ourselves. By Helen Gibson Hogue. Charles Scribner's Sons: New York. Price, $1.50.

Boys and Girls at Worship. By Marie Cole Powell. Harper & Brothers: New York. Price, $2.

The Old Farmer's Almanac, 1944. By Robert B. Thomas. Yankee, Inc.: Dublin, N. H. Price, 15 cents.

The Earliest Gospel. By Frederick C. Grant. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.50.

From Victory to Peace. By Paul Hutchinson. Willett, Clark & Company: Chicago, New York. Price, $1.50.

Bits of Fun

A doctor was called in to see a very testy patient.

"Well, sir, what's the matter?"

"That's for you to find out," said the patient, glaring.

"I see," said the doctor. "Well, if you'll excuse me a minute, I'll go and bring a friend of mine—a veterinarian. He's the only man I know who can make a diagnosis without asking questions."—*Montreal Star.*

The new overseer in the factory was talking things over with the manager.

"One thing worries me," he explained. "The women here never stop talking, all the time they're at work."

"Surely you must realize," said the manager in reply, "that women's work is never dumb."—*Selected.*

From the Bureau of Internal Revenue at Washington comes the story of the little boy who wanted $100 very badly and used to pray for it every night. Nothing happened, so he wrote a letter addressed to Heaven. The Post Office, not knowing what to do with the letter, sent it to the White House, and the President, much amused, ordered $5 sent to the lad.

The youngster was delighted that his earnest prayers had been answered, and he sat down and wrote a thank-you note to Heaven. There was also a P. S., which said:

"I note that the letter came through Washington. As usual, those bureaucrats deducted 95 per cent."—*Boston Globe.*

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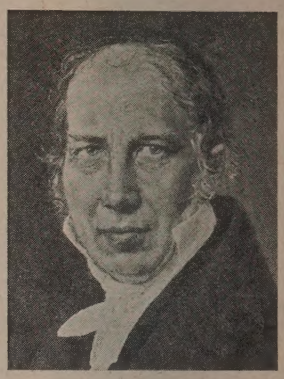

The aim of education is "to form a man who, nourished at the motherly breast of Nature, can preserve the deep feeling for all that is great and beautiful, without sinking into discontented inactivity on seeing reality so far below those bright ideals and even below what it could be in spite of its finite limitations."

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Allan Winter Rowe, distinguished research scientist, immortal for his discovery of impurities in ether.

Dallas Lore Sharp, Professor of English, and one of the three greatest Nature writers America has ever produced.

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